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A
LETTER
TO THE
Lord BISHOP of
BANGOR.



LETTER



TO

Lord B. of

B. M. G. O. R.

A
LETTER
From a K. S., E.
GENTLEWOMAN
IN THE
COUNTRY,
TO THE
Lord BISHOP of
BANGOR.

L O N D O N,

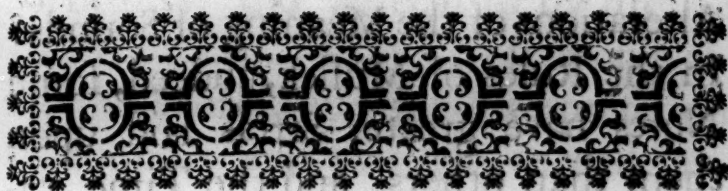
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From a
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IN THE
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BANGOR.



LONDON.
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(I)



A

LETTER

From a

GENTLEWOMAN.

My LORD,



T first View of your Lordship's Sermon, I thought it look'd like a Scheme for Musick, unskilfully drawn up, though perhaps your Lordship will say, you understand Church-Musick better than the rest of the World.

B

You

You say, Length of Time brings Alterations of the Meaning of Sounds: In the Rules of Musick, indeed, some Notes have greater Strefs laid upon them than others, and the Time varies; but all Times, tho' different in Division, bear an equal Proportion at last, to make a compleat Consort or Harmony; and furthermore, the same Sonnata must have the same Notes, Time, and Sounds, or it will make a very great Difference in the Musick in a short Space of Time. What I observe you urge in the first Paragraph of your Sermon, is, that Length of Time is seen to bring Alterations of Meanings annex'd to certain Sounds. If it is annex'd to certain Sounds, by the whole Science of Musick, I believe it will be hard for a common Fidler, with false Notions, to alter the Opinion of Artists in settled Rules: Neither, my Lord, will you find it easy to alter the World in their Opinions

nions of Divinity, fettled for many Centuries, and agreed to by diverse Convocations. I say, you won't alter the World, by your Interpretation of Sounds; and you may as well say, Colours vary in a few Ages, and Red will be Blue, and Yellow call'd Purple.

You say, false Notions ought to be oppos'd, (but who must oppose them in Matters of Religion, according to your Doctrine, Christ has left no Vicegerent?) and you say, we must look back to the Original of Things, and the Law of Reason, and Declaration of *Christ*. My Lord, to speak in a vulgar Phrase, you put the Cart before the Horse; for Revelation is a Guide and Rule to Reason, and it should be primarily nam'd, because Reason must act upon Revelation, and judge of it; and why must we trace every Thing back to the immediate Followers of *Christ*, which are

as plain to our modern Divines, from Scripture, as the Nose in a Man's Face?

Your Lordship hooks in so many of your Doctrines in *Parenthesis's*, that I can hardly make a Shift to read your Sermon; for what you assert for certain Truths, are, as I say, clos'd up in *Parenthesis's*, † that you seem not to care if we make Use of them or no.

Your Lordship says, Religion in St. James's Days, was Virtue and Integrity to our selves. Has Time alter'd the Meaning of that, or no? Sure, I believe Virtue is Virtue still, and consequently Religion and Integrity to our selves, is as much aim'd at as ever, tho' I believe the Sound of that Word wants as much to be tun'd up as any, and few have an Ear impartial enough to set it right; for how often does a Man preach one Doctrine,

† See the Bishop's Sermon, Page 4. the second Paragraph.

Doctrines, and give himself the Lie immediately?

But you say, by Alteration of Sounds, Virtue and Integrity, and Benificence in most Countries, by Degrees, signifies every Thing else, but what it is. I hope it has not reach'd this Country; and the Benificence of our Sovereign, in making you Bishop of *Bangor*, is still thought Benificence in him, or I fear the Virtue of Gratitude will alter its Sound.

Your Words of Times, Places, Forms, and Modes, diversify'd to recommend Religion to Men, being **EXTERNAL RELIGION**; two Words which you say God has put afunder, and no Man must put together; you have jumbled together in so rough a Stile, and odd Manner, that 'tis with Difficulty I find
out

put the Meaning ; but withal think it appears very heterodox ; for I never apprehended God put EXTERNAL RELIGION afunder ; but *Christ*, our Pattern, kneel'd down and pray'd, and when he administer'd the Sacrament, he broke the Bread, and gave Thanks, which were external Acts of Devotion ; and which, if your Interpretation of Sounds does not alter, was External Religion, and must not be put afunder, tho' taught by a Bishop of the Church.

You say, in many Christian Countries, that which retains the Name of the Worship of God, is indeed the Neglect and Diminution of the Father, and the Worship of other Beings besides, more than the Father, and by Help of using the same original Word, passeth easily for the Thing it self.

In

In your fourth Page, and second Paragraph of your Sermon, you say we must have Recourse to the Originals of Things, for our present understanding Things; if so, there must be a Contradiction in your own Thoughts; for you say, that which retains (the Original) the Name of the Worship of God, is indeed the Neglect. Compare those two Paragraphs in the fourth and seventh Pages together: So, by that you seem to vindicate the Neglect of the Father, by making Use of the original Word, as you take it.

Your next Paragraph has been judiciously answer'd by Dr. *Snape*, of a calm and undisturb'd Address to God, under the Notion of a Father; where you say, a Man may be in the best Disposition in the World, and not devout enough to pray, according to the Opinion of those who are for intense

intense Prayer; and that such Prayer has no more Relation to the Duty, than a Man's being in a Fever, hath to the Sincerity of his Professions, or Address to an earthly Prince.

Here I am astonish'd! Strange Comparifon! Does God fee with the Eyes of Man? Can mortal Man be compar'd to his immortal Creator? Doth he fee with the Eyes of Man? No, my Lord; if Man could difcern your Intentions fo eafily as God, you had never been permitted to print what you preach'd.

You proceed; that the Love of God and our Saviour, was at firft in his own Words, the keeping his Commands, and doing his Will; but you fay, the Notion of it was left *jejune*, (a very awkward Word, and as Barren as your Lordfhip's Difcourfe, which at a Distance promifes

a great and fruitful Crop, but when 'tis approach'd, nothing but Weeds to be pull'd up, and which grow so thick, that a Labourer had need rise betimes to cleanse it before Night.) You say, the Words are now come to signify Passion, Commotion, and Extasy. I am sorry your Lordship has commenc'd Bishop, before you are come to read the *Revelations*, where you might see what *Christ* orders *St. John* to write to the Angel, viz. Bishop of the Church of the *Laodiceans*, in these Words, 3d Chapter of the *Revelations*, 14, 15, 16 Verses. *Unto the Angel of the Church of the Laodiceans, write these Things; I know thy Works, that thou art neither cold nor hot: I would thou wert cold or hot; so then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my Mouth.*

C You

You say in your tenth Page, that the Kingdom *Christ* speaks of, when he says, his Kingdom is not of this World, is the same with the Church of *Christ*; and those were they that believ'd him to be the *Messiah*. If this be your Notion, then no one in the World must believe him to be the *Messiah*, for you say, such Believers make the Church of *Christ*, or Kingdom of *Christ*, and yet his Kingdom is not of this World; and that he hath left no visible human Authority; no Vicegerents, who can be said properly to supply his Place; no Interpreters upon whom his Subjects are absolutely to depend; no Judges over the Consciences and Religion of his People.

A great many would willingly be of the Religion your Lordship mentions; for if there must be no Judges of, nor Inquisitions made into the Manners of
of

(II)

of Men, nor Vicegerents to act in *Christ's* Stead, Men must be left to themselves, to say they believe in the *Messiah*, and are of *Christ's* Kingdom; and no King, civil Magistrate, or spiritual Guide, must interrupt their Course, 'till they are finally damn'd. Your Lordship would thin *Christ's* Kingdom apace, if every Man that believes in *Christ*, must take up such Notions, that he needs no spiritual Guide; and you'll make but few obedient Subjects to the King of *Great Britain*, if Immorality and Prophaneness must not be suppress'd by him and his Magistrates. I suppose you would give your Consent that the Act against Immorality might be repeal'd. What can you mean by saying, *Christ* does not convey Infallibility to the Interpreters of his Laws?

I think the Scriptures are infallible, and plain in every Doctrine of Salvation;

vation; the Sacraments and Commandments plain, but have been so perverted, that it might corrupt the Minds of unstable Persons, without the Assistance of some spiritual Guide, which God be thank'd we of this Church and Nation are permitted, and whose Doctrines seem to confirm that of our blessed Saviour, by which we may venture to say, the Doctrines we profess (by the Blessings of such Vicegerents, as Bishops and Ministers of the Gospel) are infallible.

You have given my Pen now a little Rest, while my Eyes have been employ'd in perusing what is of no Moment, and so I pass it by; but come now to an ingenious Confession you make in your twenty third Page, that you have now made some such Observations, drawn from the Church being the Kingdom of *Christ*, and not of any Men in that Kingdom.

I suppose that to be true, for if *Christ's* Kingdom is not of this World, you have convers'd with no Man of that Kingdom; tho', by your Talk, one would think you had got as swift a Steed as *Mahomet*, that had carry'd you through all the Heavens, to be made the only Interpreter or Prophet of God; for, tho' you interpret your self, I find no one else of the Ministry has Leave. Pray don't, like him, proceed to make an Alcoran.

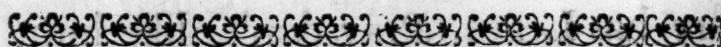
I fear it may be said of some of our Ministry, as *St. Paul* did in his Epistle to the *Hebrews*, 5th Chapter and 12th Verse. *When for the Time ye ought to be Teachers, ye have Need that one teach you again, which be the first Principles of the Oracles of God; and are become such as have Need of Milk, and not of strong Meats.* That you may be fed with Food convenient for you, is wish'd by her who
you

(14)

you have, with others, made your
Equal in the Church of *Christ*, and
don't assume a Superiority over

*Your zealous Sister of the
Holy Catholick Church,*

E. S.



POSTSCRIPT.

My LORD,

I Have this to add, by Way of *Post-
script*, That I am concern'd to see
my Lord *Carlisle's* Truth call'd in
Question, who I personally know, and
that such Falshoods in the Bishops
and Clergy appear in Print, as it
must needs of one Side or other.

Your

(15)

Your Lordship, and my Lord *Car-*
le, and Dr. *White Kennet*, are pub-
lickly known, and your Characters :
Those whose Veracity is most un-
blemish'd, will be most credited by
those of the Church or Kingdom of
Christ.

F I N I S.



(15)

Your Lordship, and my Lord C. and Dr. White Kennet, are highly known, and whose most un-
mish'd will be credited by
of the Church or Kingdom of



FINIS
POSTSCRIPT

